THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (MATT. 7: 18-20).

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A PARABLE AND AN APPLICATION.

THE STORY OF TWO LAMPS.

BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE APOSTLES.

AMONG the material things of the past—things that I treasure for sweet memory's sake and because of pleasant associations in by-gone time, is a lamp. It is of the Argand type, commonly known in the day of its popularity as the "Student's Lamp," so named in acknowledgment of its particular and peculiar suitability for the reader's table. Lamps of this kind were among the best in the long-ago. A very few years divide the long-ago from the present as measured in terms of improvement and progress. In the long-ago of which I speak, illuminating gas was known only in large cities or in pretentious towns with a history; and electric light in dwellings was a rare novelty. Candles and oil lamps were the only common means of domestic illumination.

The lamp of which I speak, the student lamp of my school and college days, was one of the best of its kind. I had bought it with hard-earned savings; it was counted among my most cherished possessions. That type of lamp was provided with a small hollow wick, and had a straight cylindrical chimney, with a construction near the base, where an enlargement adapted it to the burner. It was constructed in accordance with the best scientific knowledge of the day. Its tubular wick, less than a finger-breath in diameter, with efficient air-inlet at the bottom, insured fairly complete combustion with a minimum loss of energy through useless generation of heat. The oil reservoir was supported on an upright standard, removed by several inches from the place of combustion;

and, in consequence, the holder cast no shadow upon printed page or writing tablet, provided, of course, the lamp was properly placed.

I took good care of my lamp. I had in it a pride such as the horseman feels in his favorite mount. He likes to personally groom and feed his steed, and so I allowed none but myself to trim the wick, burnish the chimney, and fill the reservoir of my lamp. When brightly burning, with its deep-green opaque shade, brilliantly deflecting and reflecting beneath, it diffused a wholly satisfactory illumination upon my page, and, as I kept vigil night after night, through the late and early hours, my lamp came to be more than a merely physical illuminant—it was a sympathetic companion, an inspiration to spiritual enlightenment. You who have been in stress and strife, you who have had to wrestle with difficulty and contend with seeming fate, you who have been blessed through all such taxing strain with a never-failing friend, an ever present and ever-ready companion, you may know somewhat of the affection I felt and feel for my faithful lamp. Compared with waxen candles and ordinary oil-burning lamps it was of high efficiency. What matters it to-day that such a lamp is counted dim? It was the best I knew; it was excellent in its time. Do you ask how much light it gave? I can answer your query with precision, for as early as that time, in the long-ago, I was a student of science; and I had tested my lamp according to the laws of photometry in the improvised laboratory I had contrived. The lamp was of about twelve candle power, in terms of the generally recognized and standardized rating. It was brilliant in that period—in the long-ago, remember.

One summer evening I sat musing studiously and withal restfully in the open air, outside the door of the room in which I lodged and studied. A stranger approached. I noticed that he carried a satchel. He was affable and entertaining. I brought another chair from within, and we chatted together till the twilight had deepened into dusk, the dusk into darkness.

Then he said: "You are a student, and doubtless have much work to do of nights. What kind of lamp do you use?" And without waiting for a reply, he continued: "I have a superior kind of lamp I should like to show you, a lamp designed and constructed according to the latest achievements of applied science, far surpassing anything heretofore produced as a means of artificial lighting."

I replied with confidence, and I confess, not without some exultation: "My friend, I have a lamp, one that has been tested and proved. It has been to me a companion and a friend through many a long night. It is an Argand lamp, and one of the best. I have trimmed and cleaned it to-day; it is ready for the lighting. Step inside; I will show you my lamp, then you may tell me whether yours can possibly be better."

We entered my study room, and with a feeling which I assume

is akin to that of the athlete about to enter a contest with one whom he regards as a pitiably inferior opponent, I put the match to my well-trimmed Argand.

My visitor was voluble in his praise. It was the best lamp of its kind, he said. He averred that he had never seen a lamp in better trim. He turned the wick up and down, and pronounced the adjustment perfect. He declared that never before had he realized how satisfactory a "student lamp" could be.

I liked the man; he seemed to me wise, and he assuredly was ingratiating. "Love me, love my lamp," I thought, mentally paraphrasing a common expression of the period.

"Now," said he, "with your permission I'll light *my* lamp." He took from his satchel a lamp then known as the "Rochester." It had a chimney, which, compared with mine, was as a factory smoke-stack alongside a house flue. Its hollow wick was wide enough to admit my four fingers. Its light made bright the remotest corner of my room. In its brilliant blaze my own little Argand wick burned a weak, pale yellow. Until that moment of convincing demonstration I had never known the dim obscurity in which I had lived and labored, studied and struggled.

"I'll buy your lamp," said I; "you need neither explain, nor argue further." I took my new acquisition to the laboratory that same night, and determined its capacity. It burned at over forty-eight candle power—fully four times the intensity of my student lamp.

Two days after purchasing, I met the lamp-seller on the street, about noon-time. To my inquiry he replied that business was good; the demand for his lamps was greater than the factory supply. "But," said I, "you are not working to-day?" His rejoinder was a lesson. "Do you think that I would be so foolish as to go around trying to sell lamps in the day-time? Would you have bought one if I had lighted it for you when the sun was shining? I chose the time to show the superiority of my lamp over yours; and you were eager to own the better one I offered, were you not?"

Such is the story. Now consider the application of a part, a very small part, thereof. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The man who would sell me a lamp did not disparage mine. He placed his greater light alongside my feebler flame, and I hasted to obtain the better.

The missionary servants of the Church of Jesus Christ to-day are sent forth, not to assail nor ridicule the beliefs of men, but to set before the world a superior light, by which the smoky dimness of the flickering flames of man-made creeds should be apparent. The work of the Church is constructive, not destructive.

As to the further meaning of the parable, let him that hath eyes and a heart see and understand.

WILD OATS.

Although a great many people have changed their ideas regarding the sowing of wild oats, there are still those who seem to feel that is for the best good of the young man to scatter his wild oats, on the assumption that it will make him a stronger character in future years. Other young men feel fully justified in walking with open eyes into a sea of iniquity, filth and shame, probably to participate "once," so as to have had the experience. With the "Mormon" conception of life, however, both of the above ideas are greatly in conflict.

Our lives are made up of experiences. We have new experiences daily, and from these we should gain strength. From the diversity of experiences we receive, we should become broader in our conception of the earth and the things upon it; we should become well-balanced and level-headed; but our ambition to attain these virtues should not lead us rashly into gross iniquity in quest of new experiences. Neither should we exclude ourselves from society, and become as "hot-house plants." Speaking figuratively, we should grow in natural soil, be fed by natural rain, and be brightened by the natural rays of the sun. But when the frost comes along, we must not suffer it to nip us, and thus inflict its withering blight simply for the experience, but rather prove our hardihood, and live through its attack unhurt.

"Mormonism" teaches that every righteous act builds and every evil act tears down our character. Every time, then, that we indulge in sin for the sake of experience, we have fallen back one step instead of pressing forward and upward. Two progressive steps lay between us as we are, and as we could have been, and they are steps that we can never recover. Worlds without end, we cannot make up for that neglected opportunity to progress. We shall be confronted eternally with the fact that had we stepped forward instead of backward, we would have been just so much nearer perfection. So it is in the sowing of wild oats. Every time we sow, we take a backward step which can never be recovered. Imagine three or four years of a youthful life spent thus! Think of what a person's position is after such a course, and then of what he might have been! Oh! the folly of believing it is good and natural to sow wild oats!

Many of us have a wrong impression as to what constitutes proper experience. Of course, our ideas vary, so I shall not attempt to give my private conception of it. Let us simply use our best judgment. For an example, suppose we have two young men who are seeking new experiences with a view to the strengthening of their characters. The first one is confronted with strong temptation, and, spurred on by his passion for experience, he falls victim to the tempter, thinking that by so doing, and then rising above the temptation in the future, he will be the more strongly

developed. The second young man meets a similar temptation, and looking at the possibilities for development from a different point of view, he battles with the tempter and overcomes it. He wins his fight; he increases in strength; his flower is not blighted by a frost. But the sower of wild oats bears the mark of defeat, and he still has before him the struggle of overcoming the temptation. In the meantime, the second young man—the sower of wheat—is gaining new experiences; meeting and overcoming various temptations; coming in contact with, and making part of him, all that is good, and proving by his very actions his superior strength.

There has never been a stronger character on earth than Jesus Christ. He lived an ideal life, and we should be following in His footsteps. Did He sow wild oats? Was His strength of character due to having fallen into iniquity once, simply for the experience: or was it due to having overcome temptation without becoming contaminated? Is it not plain to see that overcoming temptation is a mark of moral courage, and leads to virtue and nobility, while the man who falls once displays moral weakness, and is treading the path of vice? Should we not seek to return to the presence of God, having suffered as little of the "tearing down" process as possible? Judge for yourself which is the more perfect way. Answer honestly this question: Who is receiving the most beneficial experiences; who is following more nearly in the footsteps of Christ; who is making the most rapid strides in development, the sower of wheat, or the sower of wild oats?

Accrington. CLYDE C. EDMONDS.

TIMELY REMARKS FOR THE YOUNG.

"BLESSED are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119: 1, 2, 9).

In the foregoing verses the Psalmist sets before us an ideal young man or woman, and we want to show how that ideal is to be attained. We do not, however, want our young people to be serious beyond their years, to give up all play, and to think of the future as if it were some tyrannical thing demanding that every act, and every thought, and every hour of their present life shall be spent in a solemn view of it. We want them rather to bring into their lives now all the innocent joys that the world holds for them, to store up in their minds a countless number of memories of happy days and beautiful things; for childhood is the most beautiful period in life.

"When God makes a lovely thing,
The fairest and completest,
He makes it little, don't you know
For little things are sweetest.
Little birds and little flowers,
Little diamonds, little pearls;
But the dearest things on earth
Are the little boys and girls."

But the world is a dangerous place for young men and women, and all about them lie temptations to yield up their lives to its vanities. Remember, when temptations come, that life is made up of duties as well as pleasures—that we must fit ourselves to bear sorrows as well as to enjoy happiness. You would think a person foolish who bought a year's clothes as if the whole year were summer; but just as foolish is the person who goes into the future as if time held for him nothing but joyous things. It is said that the best way to keep peace is to be prepared for war: and certainly the best way to keep happiness is to be prepared to meet sorrow courageously by living a life of continual trust in God. As we build now, so shall our future be.

"We are sowing, daily sowing
Countless seeds of good or ill;
* * *
In our words and looks and actions,
Lie the seeds of death and life."

The first thing a builder does when he starts to build a house is to lay a good foundation, and we must see to it that our young folk get that true foundation. We are told daily that "The glory of God is intelligence," so let us see to it that they get well grounded in the doctrines of our Church, the true Church of Jesus Christ; see to it that they have a true knowledge of the first principles of the gospel, that they have a personal experience of what faith, repentance, and baptism mean. Parents, generally, in their humble way, have taught their children from their infancy what the love of God means; they have taught them the duty and benefits of prayer; they have taught them what sin is, and how it can be got rid of. When they reached the years of accountability they brought them in fear and trembling to the water's edge, they saw them laid under the water, and brought up out of the water—a beautiful symbol of death and the resurrection, and also of the new birth. Now they have reached the years of young manhood and young womanhood, and let them not disappoint their dear parents. Let them strive to keep their lives pure and holy in the sight of God. Let them put on the whole armor of righteousness, and fight the good fight of faith. Let them not be content with a superficial knowledge of the wonderful doctrines taught by this Church; but let them study

them diligently. Do not be content to scratch around the outside of the shell, but get right at the kernel of the nut.

The more we know of God's great plan of salvation, the more we want to know. We then find that happiness is set in a foundation more solid than gold. We learn the great secret that the kingdom of heaven is within us, that our peace is protected by an armor that no chance stroke can pierce. We know that our true happiness is based on things that endure, and not on things that to-day are, and to-morrow are not. We know, every one of us, when our lives are at their best, and when they are not; we know, every one of us, whether we are interesting ourselves in things that matter, or in things that only please. We know whether we are striving for an exaltation in the kingdom of heaven, or merely to obtain earthly honor and reward. But let us not lose sight of the fact that we must have ambition. Do not believe those who tell you there is something wrong in the desire to get on in the world. There is a right getting-on and a wrong getting-on, and when we say that we want to do so, it should mean that we want to know more, as well as to have more; that we want more opportunities for well-doing and well-being. There are low ambitions and high ambitions. Let us see that we aim at a high purpose; in Emerson's splendid words, "Let us hitch our wagon to a star." Let us be in all things honorable and courageous. Be capable in what we undertake; be afraid of nothing but evil; be anxious for nothing but good. So we will serve our fellowmen and our country well; so we will honor God; so we will travel to our destiny with peace and love for our companions, and by a way which no cloud can darken, with a calm which none of this world's sorrows can destroy.

"Lives of great men all remind us,
We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Glasgow. ISABELLA BLAKE.

THOUGH our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against us has arisen in consequence of calumnies and misconstructions, without foundation in truth or righteousness. Posterity will yet do us the justice, when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations the virtuous acts and forbearance of a people who sacrificed their reputation for their religion, and their earthly fortunes and happiness to preserve peace.—JOSEPH SMITH, the Prophet.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 8, 1914.

EDITORIAL.

PAINS SERVE A GOOD PURPOSE.

PAIN of body has a wise purpose. It is experienced when some part of our physical organism is not performing properly its assigned function. Other causes, which are external, also give rise to pain and discomfort; but of these it is not now purposed to speak. Pain is the warning which nature gives that, to a certain extent, we are in danger. Were it not for the unpleasant feelings thus experienced, diseases would make such inroads upon our health, before we became aware of their existence, that, it seems not improbable, the human family would have become extinct long ago. Without pain we would be in a position similar to persons upon whom ferocious beasts might spring with sudden and deadly power, not giving the slightest forewarning of their presence; and so multitudes of lives would be forfeited before there could arise the least suspicion that the victims were where possible danger lurked.

If children were not pained every time they come near fire, they, when endangered, would never give the warning screams which bring them assistance, and in many instances, save life. Were it not for the discomfort caused by over-eating many would gorge themselves so often and to such satiety, that nature could not stand the strain, and death would ensue. If it were not for the pains, distress, misery and wretchedness that follow in the wake of war, men, doubtless, would have destroyed themselves long before the Almighty swept them, save a few only, from the earth with a flood. It is the pains and sufferings that hang, like a sword of Damocles, over our heads which keep us from falling unconsciously into the power of disease, danger and death. Not always, certainly, but their office is one of warning. It is, therefore, evident that physical pain is a monitor whose existence is necessary for the perpetuation of our race, and for the highest physical development of man. The rattlesnake generally gives warning of his purpose to strike, and thousands of lives have thus been saved, and none of us can wish that the reptile's disposition might be so changed that the startling rattle would no longer be sounded. Though it chills the blood to hear it, it is an undisguised blessing. Pain is the warning rattle of disease—the notice that nature's laws are being trespassed, and viewed from this standpoint it is a blessing, too, for without it there would be no sentinel to ad-

monish us that we are not now taking, or in the past have not taken proper care of ourselves. The fault may lie with our progenitors, but it exists somewhere; and paradoxical as it may seem, it can be said, that, in a sense, our happiness and prosperity in life depend quite largely on the unhappiness we experience—on the pains and penalties we suffer. Since pain of body appears, therefore, in general to be designed for our good, it is but an easy step from this premise to conclude that the spiritual sufferings which mankind experience, are also intended for their profit and blessing. Since we must admit that physical pain is a faithful monitor, whose sharp stings call our particular attention to the presence of danger, and are given for the very purpose of leading us to remedy, if possible, the unsound, unhealthful bodily condition which causes it, or to prompt us to avoid the opportunities for its infliction in the future, which, in few words, is the very essence of genuine repentance, physical though it may be in application; upon what ground can we deny that the pains and penalties that we suffer in spirit, are not designed also for our advancement and blessing, in fact, intended for the very same purpose in their sphere that physical pains and soreness have an evident purpose to accomplish in theirs—both working to effect repentance and reformation—the one spiritual, the other physical.

This may sound like strange doctrine to some of us who have been accustomed all our lives to look upon our mental and spiritual distresses as so many burdens which it is wholly unnecessary for us to carry. If, however, we can bring ourselves to face the matter squarely, and perceive, as we should, that these things are monitors which have a beneficent work to perform, and are sent in kindness to remind us, sometimes very sharply, of course, that our spirits are not wholly sound—not in harmony with the perfect laws of eternal life and felicity, not working in accordance with those principles which alone can assure us these blessings in all their perfection; or, in other words, that our spirits are, in fact, diseased to a greater or less extent, and should have a remedy applied, we ought certainly to be less inclined to murmur when we are called upon to endure afflictions that grieve our spirits and temporarily diminish our joy and happiness.

The law of God makes known to us what we should do to be happy, contented and enjoy perfect equanimity of mind and spirit, and every distress of soul which we experience is the voice of God to us that we are not complying with the laws which alone can obtain for us that blessed estate. By means of these pains, penalties and distresses, He speaks to all the wide world, not to the comparatively few only to whom His written word has come. The sufferings of humanity is a voice of warning to all people that repentance is necessary, and must be experienced before their woes can be removed—let them be physical or spiritual. They are a voice that ceaselessly sounds in the ears of the individual.

They cry aloud to arrest the attention of the nations. They plead to all and always a solemn warning call to repentance—a return to the conditions of life that God has purposed for man, and they should be viewed in their aspect as a friend announcing a timely admonition, though his garments may be black with woe or red with blood; and never can peace, joy, contentment and happiness reign in the lives of men until the voice of that warning is carried into effect. Conditions as they now exist will continue to yield the fruits that the world is at present garnering in a fulness of wretchedness.

Mankind, we suppose, always have attributed to God, as they now do so largely, the infliction of the woes of the world upon the people thereof by the exercise of an arbitrary will; but they do not come from that source, in that way. They are the pains that rise from the diseased condition of men's souls. The distress and the wretchedness that we see all around us are nothing more than the symptoms of the deadly diseases that afflict man spiritually, and when the malady is cured, the symptoms will disappear.

Perhaps the reader does not agree with these sentiments wholly, or even in part. Well, let us go into particulars a little more. One of the most common feelings of the human heart which cause distress of mind, agitation of soul, or pain of spirit, is envy. Some of our friends or acquaintances have met with greater good fortune than has fallen to our lot; they have more beautiful homes than we have, their children are brighter, better behaved, more beautiful than ours, they receive more notice from the public, etc. Or we see how a neighbor has better opportunities of one kind or another for making a success in life than we enjoy He makes two trips with produce to market while we can make but one; his land drains naturally, ours is wet and soggy—hard to work, of course; his family seldom knows sickness; some member of ours is ill much of the time; and so we go the whole dismal round, contrasting our condition in life with that of someone else more fortunate than ourselves, until we begin to repine at our lot. We fail to see why we should not be favored as much as other people. We get distressed in spirit because we are not. We think things should be different from what they are at present. We are very sure they should be, provided the changed conditions help us; but to have them so modified as to advance another still further beyond us, is unbearable in thought, and our feelings have developed into a worrying heat and pain of envy. Our mind dwells upon these matters much of the time. We are distressed by them, even when lying on our beds at night. This uncomfortable feeling is nothing less than a warning that our spirits are not enjoying a perfect state of health. The mental pain that we feel is the proof of this fact, just as physical pain is proof that something is wrong with our material bodies. A man with a big boil on his neck acts much like the one who is envious.

He just keeps his mind on that boil day and night. When he should be sweetly sleeping and resting his body for the coming day, the heat and pain which he suffers will not let him do so. The eruption on the man's neck shows that his blood is not pure. The pain that envy causes manifests that the spirit of the man who allows it a place in his life is not sound, is not pure—really is diseased. The man who allows his mind to become perturbed by anger, is admonished by that very fact that something quite serious is the matter with his spirit. It is not in the healthful condition designed for it by the Almighty. When man was created his feelings were not in a passion—in a condition which threatened the supremacy of his reason. The heats of fever are symptoms of the presence of a disease, and the heats of anger are symptoms of a diseased spirit, and the virulence of the malady may be gauged by the violence of the anger manifested. Some men are pained beyond endurance almost on account of the loss of property. They suffer no doubt a great deal; but their sufferings are designed for their good, if they would but heed the warnings which their voices teach. How many are there of this class who, without these financial disasters, could ever know how fervently they were worshipping mammon—would ever suspect that they were idolaters, half crazed by worldly greed—diseased in spirit almost beyond remedy and without God in the world. Their sufferings are friendly words which speak in perfervid tones of warning for the good of all who hear them; and here we remind the reader that, in general, according to the greater or less intensity of the pain and anguish of the symptoms, so may we determine the seriousness of the malady which afflicts the soul.

The interested reader, at his leisure, may pursue further the line of thought which has been followed in the foregoing remarks; but for the present attention is directed to other matters. How many, then, are there who will show the same common sense and interest in treating the diseases of the spirit that they ordinarily manifest in trying to cure maladies of the body. Bodily pain arouses us to efforts to effect a cure—that is, it works repentance in most cases; but the pains and discomforts of the spirit have often but little beneficial effect upon us. They do not lead to repentance—to an improvement of the harmful conditions—as they should. It would, indeed, be well if we could rest the case with the last expression. There is often more than mere neglect to apply the remedy; for frequently we find persistent efforts are made to strengthen the power of the spiritual malady that has fastened itself upon us. For instance, a person to whom a thought of revenge for some wrong is suggested, instead of trying to check the ravages of the disease that is eating out the life of God in his soul, cultivates it, and pains himself in mind and spirit until his wretched work has been accomplished. How foolish such a course is! What would one think of a man who, afflicted with tuberculosis, for example,

should employ all the means at his command to aggravate the disease, and so render his destruction all the more speedy and certain? Who could fail to regard him as of unsound mind, or as one guilty of wilfully seeking self-destruction—a suicide.

Are there any of us against whom, in the great day of rewards and punishments, the charge shall stand that we have assisted in the destruction of our life eternal by cultivating the maladies of the soul that eat out the very vitals of the life of Christ in us, with the result that we shall be wretched sufferers still in the world to come? God forbid! Saints whose souls are cleansed from sin, have "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and God keeps in peace, all whose minds are stayed on Him (Isa. 26: 3). The heats of spiritual fevers, the distresses of soul diseases are but little felt, or are unknown, in the heart where a temple is found for the indwelling of God's Spirit.

T. W. B.

SYNOPSIS OF DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

DELIVERED AT THE GENERAL RELIEF SOCIETY CONFERENCE, FRIDAY, OCTOBER 3RD, 1913.

PRESIDENT JOSEPH F. SMITH expressed his pleasure at meeting with the Relief Society, and commented vigorously on the initial purpose of its existence, and its divine origin; he hoped that nothing would ever occur to change its name or to interfere with its original functions. It had been organized by revelation given to the Prophet Joseph Smith, and the name sufficiently indicates its purpose and scope. Its principal object is to minister to the needs of the saints, and at the same time to have a care for the needy stranger within our gates.

President Smith said that he wanted the members of the General Board of this Society to set such examples when they go out into the homes of the saints as an angel would do, if such were to enter our homes. If they did not do this and the failure was reported to his office, the First Presidency would see to it that others would come who would set proper examples. He urged upon the Board and officers generally the necessity of studying the principles of the gospel, that they might be ready to teach the truth to others. We should seek first to live the gospel ourselves and then go out and teach it to others. Those who go out to teach should go in the spirit of their calling and not spend the time in idle gossip or in talk on the happenings of the day. You sisters should minister such temporal and spiritual assistance as may be needed in the homes where you visit. He related an instance of a visit to a distant state where the sisters of the Relief Society had cared for sick families in the town. President Smith wanted the

sisters in office to be big and broad-minded, so that personal differences might not creep into their official acts. There is no room for petty jealousies and envyings among saints; be unselfish and loyal to truth and righteousness. He himself was loyal to his friends, to President Lyman who was present, as also to Elder Smoot, whom he had known since he was born. He would not consider any man his friend who sought to injure either of these brethren. He had watched the public career of Senator Smoot and knew him to be upright, clean, just and true to every trust. And his friends would be the friends of Senator Smoot. He had no time nor disposition to criticize either civil or religious authorities. He was loyal to the city governing officers, to the governor of the state, and to our congressional delegation. Moreover, he was loyal to our national administration, for only so could good men have the best chance to do their work unhindered. When men were doing the best they could, Latter-day Saints would serve themselves by holding up their hands. President Smith then spoke solemnly on the Word of Wisdom, and its strict observance. He urged the sisters to look after the aged, to succor the orphan, and to minister in the spirit of Christ to all who stood in need of assistance. He closed with a powerful testimony to the character of President Emmeline B. Wells, saying that he knew her worth and that she had been placed in her present exalted position because of her long experience and her unquestioned loyalty to the gospel of Jesus Christ. She had received that testimony in her youth and it was that inner testimony of the Spirit which was the only sure guide for the spirit of man upon this earth. It takes of the things of the Father and makes them known unto the children of men.

JUST A WORD HELPS.

A YOUNG girl passing an aged aunt one day laid her hand gently on the white head, and said, "How pretty your hair is, Aunt Mary!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther to-day when I remarked, 'What a pretty dress you have on! and how nice you look in it!' She almost cried, she was so pleased. I hadn't thought that such a little thing would please her so."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his word; for he remembered that he had not thought to speak before for years of any of the thousand comforts with which her skill and love had filled his boyhood.—*The Young Evangelist.*

WORDS OF PRAISE FOR THE "MORMONS."

PRESIDENT JOSEPH F. SMITH and quite a large party of officials in high standing in the Church, recently visited a number of the branches in Arizona and California, and throughout the entire trip the most courteous treatment was extended to them; but "especially gratifying to all, particularly to President Smith, was the welcome given the party by Governor W. P. Hunt of (Phœnix) Arizona, Captain Massie of the Arizona National Guard, and the mayor of Phœnix." None of these officials are "Mormons," and it will cost any one interested in the "Mormon" question but little more than a penny stamp to send a courteous letter to the Governor, or either of the other gentlemen named, and get a reply respecting the truth of the statements published below. Our report is taken from the *Deseret News* of December 15th, 1913, which, giving the substance of an interview with President Smith after he returned to Salt Lake City, says:

"Gov. Hunt, Capt. Massie, and the Mayor of Phœnix called for us at the station," said President Smith, "and took us for a tour of Phœnix, showing us the beautiful boulevards, buildings and parks of the city, and later took us to Mesa in their automobiles, and attended with us the dedicatory services of the two new meetinghouses at that place.

"At the dedicatory services Gov. Hunt made an address in which he declared that the 'Mormon' people are the best citizens in Arizona. 'They fill our schools,' said the governor, 'and not the jails.'

"Two days later we met the governor again, and then I took occasion to thank him for what he had said about our people. At that time he said he had verified with figures his statement of two days before. 'According to the population of this state,' he said, 'and the proportionate number of individuals in the penitentiary, the "Mormon" population is entitled to eighteen inmates there. As a matter of fact there is only one "Mormon" in the penitentiary.' I told Governor Hunt that this one could not be much of a 'Mormon.'"

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on December 27th, 1913, at which three persons were admitted into the fold of Christ. Elder Semon A. Golding officiated.

London Conference.—District meetings of the London conference will be held as follows: Luton, January 18th, 1914; "Deseret," London, January 25th, 1914; Watford, February 8th, 1914; Portsmouth, February 22nd, 1914; Chatham, March 8th, 1914.

Christmas Social.—On Thursday afternoon, December 25th, 1913, a Christmas social was given by the saints and elders of the Belfast branch (Irish conference) for the enjoyment of the children. Each child was made happy by receiving a suitable present, and a very enjoyable afternoon was spent.

Relief Society Work.—On Monday, December 22nd, 1913, the sisters of the Relief Society of Middlesborough (Newcastle conference), gave a successful "tea" to raise funds for the benefit of the poor. It was held at the home of Sister Robert Ridge. The Relief Society is in a prosperous condition, and the sisters are doing a good work.

Change in Conference Presidency.—Elder James D. Thorne has been appointed president of the Norwich conference to succeed President Amos R. Cook, who has been honorably released to return home. He returns with the assurance of having performed a faithful mission in the Master's cause. President Thorne's address is 98 Thorpe Road, Norwich.

Releases and Departures.—The following named missionaries have been honorably released and sailed for St. John, N.B., on December 17th, 1913, per s.s. *Grampian*: From the British mission—George C. Loveridge, R. D. Bradshaw, Fred J. Bradshaw and Roscoe E. Merrill. On January 1st, 1914, there also departed for New York, per s.s. *Baltic*: From the British mission—L. J. Clements, Amos R. Cook, Norval A. Smith and Elbert E. Waite.

Relief Society Entertainment.—On Tuesday, December 30th, 1913, the sisters of the Relief Society of the Glasgow branch (Scottish conference), entertained in honor of Elder Adam M. Hunter, who has been released to return home. The entertainment occured in the way of a surprise to him, and a very enjoyable evening was passed. Refreshments were served, and games were a feature of the program. A token of esteem was presented to Elder Hunter, and one also for his wife for the sacrifices made by her.

Branch Conference.—Two sessions of branch conference were held at the Kidderminster branch (Birmingham conference), Sunday, December 21st, 1913. President Warren S. Tew and wife, and four traveling elders were in attendance. The afternoon session commenced at 2:30 p.m. The speakers were elders J. Wallace Clegg, J. Fred. Swinger and Brother Robert L. Dunn. Some of the first principles of the gospel were spoken upon, and strong testimonies to the truthfulness of the gospel were also borne. The general and local authorities were sustained at this session. At 6:30 the evening session began. After the regular opening exer-

cises Elders Ferry J. Faux, James M. Jones, and President Warren S. Tew spoke upon the work done by the Savior for all mankind. Many incidents in His life's ministry were referred to in order to impress upon the hearer's mind the examples He set for us to follow. The birth of the Redeemer of the world demands consideration, and the day observed in commemoration of it should be held sacred.

Farewell Socials.—On Thursday, December 25th, 1913, at 7:30 p.m., the elders and a large number of the saints and friends of the Belfast branch (Irish conference) participated in an enjoyable farewell social in honor of Elders William A. Noble, Jr., Norval A. Smith, and James L. Madsen, who will leave in the near future for their homes in Zion. They were each presented with a suitable token of love and esteem by their fellow-laborers. An interesting program was rendered, including games, songs, recitations and sketches. Refreshments were served by the young ladies of the Mutual Improvement Association, and all had a very enjoyable time.

A farewell social was held December 26th, 1913, at Middlesborough (Newcastle conference), in honor of Elder Roscoe C. Merrill, who has been honorably released to return to his home in Zion. A good program was rendered. Refreshments were served, and a suitable token of esteem was presented to Elder Merrill by the saints of Stockton and Middlesborough.

On Friday evening, January 2nd, 1914, the saints and friends of the Saltley branch (Birmingham conference) held a farewell social at the home of Mr. and Mrs. William Griffin, 37 Ralph Road, Saltley, in honor of Elder George W. Lunt, who has been honorably released to return home. A token of esteem was presented to him by the saints and friends of the branch.

A successful social was held January 2nd, 1914, in the Newcastle branch (Newcastle conference). This is the first one that has taken place in the new branch. The members belonging to it met again on the following Sunday and organized a Sunday School.

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